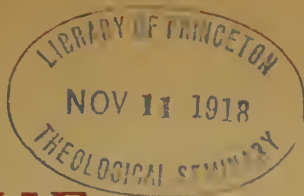


VOL. XIII



NO. 3

# THE AMERICAN M<sup>C</sup>ALL RECORD

OCTOBER  
1895



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# THE AMERICAN McALL RECORD

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## AMERICAN McALL ASSOCIATION

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# THE AMERICAN McALL RECORD

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VOLUME XIII

OCTOBER, 1895

NUMBER 3

Let us once more remind our readers that the enlarged RECORD is not a quarterly, but a bi-monthly, appearing, however, only four times a year, during the working months. October, December, February and April are the dates of issue. There is no June or August number; if there were, they would have few readers during vacation time, when all our Auxiliary meetings are suspended. There is, however, one very important publication issued in summer—about July 1st—which in a sense takes the place of the RECORD, namely, the Report of the Annual Meeting, including the reports of Secretaries and Treasurer. We would strongly urge our members to make careful study of that Report. It should be brought into an early autumn meeting of every Auxiliary, and its important features, especially in the Treasurer's report, carefully noted. So the Auxiliaries will keep more closely in touch with the Association and thus with one another and with the work on the field.

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Our President, Mrs. Parkhurst, has been spending the summer in Switzerland, the headquarters of Dr. Parkhurst and herself being the lovely village of Vevay on Lake Leman. Mrs. Parkhurst wrote on August 5th: "I am walking a great deal; my longest walk was yesterday, when we went over the Pass (the Simplon) and took dinner with the monks at the Hospice. Bædeker says it is fourteen miles; my pedometer did not agree with him, but I find Bædeker is usually correct, so I call it fourteen miles. In fifty-three days I have aggregated two hundred and sixty-eight miles." Next to the close companionship of Swiss mountains for rest and healing is the pleasure of walking among them, and we trust that Mrs. Parkhurst finds herself greatly refreshed. They arrived in New York by the White Star Steamer *Germanic* about the middle of September. During her absence, Mrs. Parkhurst, as is her custom, spent some days in Paris with Mr. Greig and other members of the Board, looking carefully into the condition of the Mission.

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We would repeat the notice given last April, that Mrs. Katherine S. Nicholson having resigned the position of Treasurer of the American McAll Association, Mrs. Abraham R. Perkins has been elected to the office. All remittances, except for literature, should be made payable to Mrs. Abraham R. Perkins, whose address is 302 West Upsal Street, Germantown, Philadelphia, Pa. For RECORDS and other literature, checks should be made payable

to Miss Caroline Remington, General Secretary, 1710 Chestnut Street, Philadelphia, Pa.

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We would remind the Auxiliaries that the Treasurer in Paris, Mr. Soltau, has carefully worked out a schedule of the actual expense of carrying on each hall of the Mission, including its *pro rata* share of general and administrative expenses. These tables are in the Bureau, and each Auxiliary which has given its name to a station will do well to send for the expense-table of its own station. Thus each will learn the precise share it takes in the support of its namesake, and if the entire support of the station is not met by it—as we believe it is not in more than one or two cases, if in any—it will be able to consider intelligently the question whether its contributions could be enlarged.

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Those who attended the annual meeting in Pittsfield and heard Dr. Chamberlain's interesting and cogent address will be delighted to hear that it may be widely circulated if they so choose. Dr. Chamberlain has kindly presented the Association with 5000 copies of the address, beautifully made with stiff paper covers and uniform in size with his other McAll Mission addresses and papers. These copies are for free distribution, and may be procured by applying to the Bureau.

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The Rev. Edward G. Thurber, D. D., of the American Church, Paris, Vice-Chairman of the Board of Direction, has with Mrs. Thurber been spending the summer in Germantown, Philadelphia, having exchanged pulpits with Dr. Charles Wood. They have now returned to Paris, and those of our readers who are planning to go abroad will be interested to learn that they have removed their hospitable home from the Avenue MacMahon to the more central rue Galilée, No. 59, near the Champs Elysées, the same house in which the American Embassy is situated. This apartment is more accessible to visitors than the former one, and also nearer to the church in the rue de Berri. Dr. Thurber writes, August 31: "It is expected that the service in the Latin quarter (for American students and artists) will be continued. \* \* \* Some of the mission workers are taking their vacation, but I was at Bonne Nouvelle last Sunday evening and was gratified to see that the hall was full. M. Migot preached."

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At the close of his year's work in Vassar College, Prof. J. C. Bracq kindly offered to speak for the Mission during his summer vacation, so far as opportunities could be found in New England. Owing to the lateness of the date when this kind offer reached the Board, only two addresses were arranged, in Litchfield and Norfolk. In both cases Prof. Bracq spoke to large audiences, and interest in the cause was much stimulated.

Mrs. Houghton having offered to speak in behalf of the movement to induce American Sunday-schools to contribute to the support of the schools of our Mission, the managers of auxiliaries in the vicinity of New York are requested to do what they can to secure appointments for her in the Sunday-schools in their towns. Mrs. George Wood has kindly undertaken to conduct the correspondence in this matter, and pastors or managers desiring to avail themselves of Mrs. Houghton's offer are requested to address Mrs. Wood at The Florence, 105 East Eighteenth Street, New York.

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One day in August our ever-faithful friend, Dr. Chamberlain, gave an afternoon missionary tea at his summer home in Magnolia, Mass., the ladies of the Congregational and Baptist Churches of Manchester being invited. He presented the cause of the McAll Mission and distributed copies of his Pittsfield address. On the following week there was a similar gathering of the ladies of Magnolia. This was the carrying out of a favorite plan of our beloved Mrs. Chamberlain.

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Mr. and Miss Lent, of New York, long-time and faithful friends of the Mission, and Miss Lent now a member of the Board, have been seeing much of the mission, not only in Paris and on the boat, but in various parts of France. The RECORD has more than once been able to publish descriptions of the work from Mr. Lent's picturesque and graceful pen, and as he and Miss Lent are shortly expected to return we look forward with pleasure to receiving an article from him for the December issue of the RECORD. We advise Auxiliaries desiring interesting speakers to send for Miss Lent.

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The Annual Report of the Mission (Paris) has been received at the Bureau. The General Secretary requests that Secretaries of Auxiliaries will kindly notify her at once how many copies of the Annual Report are needed by them, and to what address they are to be sent.

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We have in the Bureau a number of copies of Mrs. McAll's photograph, a very excellent and life-like portrait. They will be sold at fifty cents each, or less if the demand warrants the striking off of further copies.

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We would again call particular attention to our literature, especially to our new publications, a complete list of which will be found on page 2 of the cover. Send to the Bureau for an abundant supply for distribution.



## A WIDER SURVEY.

With this number of the RECORD we begin a series of papers which we earnestly hope will command the attention of our readers. It appears probable that in the cause of the McAll Mission we shall all work the more intelligently, with the warmer zeal and firmer purpose, the better we know the field in which the Mission is being carried on. Many of us are very well acquainted with France from the point of view both of the student and of the tourist who know nothing whatever of the religious activities of that country. We know about her history, her monuments, her works of art, her literature, her great men ; but of her charities, her philanthropies, and especially of her missionary and evangelizing works, we know very little. Probably some of us are quite ignorant of all that French Protestants are doing to bring the Gospel to their fellow-citizens ; and probably a good many of us are entirely unaware that other English Missions were founded in France long before Mr. McAll went there, and are still doing excellent service in that country.

Now, it will by no means tend to diminish our zeal in our own Mission to become acquainted with these other agencies ; on the contrary, it will or ought to be a great stimulus to us. The better we know the precise conditions under which we are working, the more efficiently we can work ; and it ought to be very cheering and stimulating to us to learn how strong is the feeling of fellowship between our own Mission workers and those of other societies ; and how often ours and theirs co-operate, aiding one another in many ways. Something of this was brought out in one of last year's editorials ; it was then shown that a number of our stations are worked in co-operation with one or another of those societies, we, perhaps, paying the rent and they furnishing the workers, or we pioneering and starting a station which, in the course of time, is taken over by a French Protestant church as an annex or a Mission.

In times past, the limits of the RECORD forbade our taking up any subject not immediately connected with the McAll Mission. Naturally, the result was a certain degree of monotony, for, although we have been very fortunate in our contributors, most of them writing with great freshness and vigor, the subjects of their articles always lay in the same sphere. Now, with our enlarged space we may properly enlarge the sphere of our interests, and this we propose to do, in the first place, by giving, as has been said, a series of articles on other agencies than our own. The first, which will be found on page seven of this number, is from the pen of Prof. Bracq, than whom no one is better acquainted with the religious activities of French Protestants. It will be followed by articles on the denominational missions of foreign countries in France, and on other forms of religious activity, such as that of Miss De Broen, the Young Men's Christian Association, Blue Cross Society and others.

## FROM THE TREASURER'S POINT OF VIEW.

The editor's request for a paragraph for THE RECORD "From the Treasurer's Point of View," brings forth, first of all, expression of the Treasurer's conviction that nothing so stimulating could happen to each auxiliary as to have and to hold in its possession for a time, for careful study, the Treasurer's books. These books show that every falling off of receipts from any auxiliary or individual is *felt*, and that it was just the loss of these many littles from various quarters that made our deficit the past year. Shall not the appeals from Paris and our longing to send the relief necessary to avert loss and disaster in the mission stimulate every lover of this cause to see that a new worker fills every place left vacant in our societies, and that a new and larger donation take the place of every gift lost to us for any reason? If the usual sums fail to come into any auxiliary treasury, cannot the officers see that these amounts are made good by some unaccustomed effort, or by appeals to gentlemen not usually giving to this cause, and the enlistment of new churches? Just now these books show that nearly half of the deficit reported at our annual meeting still stands. Ten auxiliaries have contributed toward it, New York leading, followed by Philadelphia, Elizabeth, Boston, East Orange, Plainfield, Pittsfield, Newark, with a total of about \$2,000, while the sums from Pittsburg and Brooklyn were in fact last year's donations belated. The large sum of \$3,000 still remains unpaid. Could not this easily be wiped out and the Paris Board relieved by a little strong effort from each one of our other *fifty* auxiliaries, many of whom gave ground for hope of this at Pittsfield?

Last year there were twenty-one auxiliaries giving more than the previous year, and forty-one giving *less*. Can we not this winter at least reverse this order and make it forty-one on the advance side?—better still, *sixty-five* moving forward? What courage that would bring to the anxious hearts over the sea.

Again, these speaking books show that not only the foreign department suffers from loss in our receipts, but that the association is hampered in performance of its duty in using opportunities for strengthening our stakes here at home unless a larger income for home expenses is received. In June the auxiliaries should have seen our current expense fund (for which now little is received save from the five per cent. on auxiliary receipts)—only it was almost too small to see, \$195. This, with only the usual insignificant summer additions to it, must carry the association on for the *four months* following, while \$200 in that time was due for our secretary's salary. So, when Mr. Bracq kindly offered to do some work in New England this summer to advance our cause, the money for his traveling expenses had to be privately collected,

no margin existing for even such important work. And our plan for circular letters to the auxiliaries during the long summer vacation had perforce to be given up. Our Board of Directors can *devise* advance in the work of our association, but can *do* little unless the individual auxiliaries and donors provide the needful money.

Auxiliary treasurers probably now do understand that the treasurer at headquarters is authorized to deduct the five per cent. for current expenses from every receipt, even when it is not so specified. It will be a convenience if all moneys for RECORDS and literature be sent directly to the General Secretary, as she fills all orders and charges until the bill is paid. All other money should be sent directly to the Treasurer, whose address is plainly given in every RECORD.

M. H. P.

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#### A CHEERFUL VIEW.

[In a letter from the Rev. S. H. Anderson, dated Paris, July 17, 1895, we have a view of the work, which is very encouraging.—EDITOR.]

We thank God for the glorious opportunities at our disposal, and daily "the seed of life is sown in the prepared soil of France," as dear Dr. Chamberlain so ably puts it. Conversions do take place; we see many, and doubtless there is much unseen good being done at the same time. Many are becoming Protestants unwittingly; they are getting rid of the superstitions of Rome and clinging to Christ, while still looked upon as Roman Catholics. But the great thing we try to do is to win souls to Jesus Christ, by whatever name they call themselves, and what rejoices us very much, is to see the people purchase the Word of God and read it.

Our meetings continue good. On board the boat our hearts are often thrilled with joy; I believe yours would be, if you had seen the villagers running towards the *Bon Messager* lest they should be too late to find room on board. Another time I found myself in a crowd of them, all going out of the village of Boran to the meeting "*sur le Bateau.*" Another time young men were found lying on the roof of the hall and listening through the ventilators. The meetings sometimes lasted till after ten at night, and some folks had an hour's walk homeward. Some persons have attended every night (except Saturday, the rest day) during the whole sojourn of the boat in their village, three weeks. Scores of hymnbooks and Testaments have been bought at each place. Surely, God will bless the seed sown.



## FRENCH PROTESTANT MISSIONARY SOCIETIES.

By PROF. JEAN C. BRACQ.

The first missionary impulse which led to the formation of the early societies was the religious movement led in the second quarter of the century by the Haldanes and others, known as *Le Réveil* (The Awakening). The new earnestness of the churches led Swiss Christians to various missionary fields. They went to Italy and Belgium and came to Canada, where they founded the *Grande Ligne Mission* and the *Pointes-aux-Trembles Mission*. In 1831 was organized the Evangelical Society of Geneva, which opened France to sturdy enthusiastic Swiss converts. After sixty-four years of rich experience, it still retains some of the mystical features of its early life.

Its work is threefold ; 1st. Colportage, which in France has always been a hard and thankless task. Over sixty colporters are working in nearly one-half of France. Last year they sold 3,300 Bibles, 32,000 Testaments, and a large number of religious books. 2d. It employs settled missionaries. In fifty years it has founded 117 stations. 3rd. It has a school of theology in Geneva which has prepared, and still prepares, earnest evangelical pastors.

We cannot overrate the importance of the services rendered by this society to French Protestantism, although it was practically committed to theological opinions bound to excite bitter controversy. Still, the aim of the Society was to preach the gospel in France, and this it has done with signal fidelity. In 1833 was founded the Evangelical Society of France. Like its older sister, its primal purpose was to evangelize the land of Voltaire and Calvin. It has kept aloof from the excessive theology of Gausson and demanded only a simple gospel, simply accepted by the missionaries, and pressed upon the consciences of French Catholics. Few are there now, in these days of liberty which France enjoys, who can realize the sufferings endured by the early missionaries of this Society. Their zeal and militant spirit is a rebuke to our coldness. One who reads the life of Napoleon Roussel or of Léon Pilatte knows not whether most to admire their zeal or their consummate art in presenting the truths of the gospel to superstitious Catholics. This Society is undenominational. It allows the converts of its stations to decide upon the ecclesiastical organization which they will adopt. Its thirty-five missionaries are scattered among its eighty-nine stations and branches. It has thirteen schools, beside an important itinerant work. While quite conservative in its methods, it has added to the ancient machinery many of the most recent forms of Christian activity and philanthropy, such as Christian Endeavor societies, clubs, free soups (*soupes populaires*), etc. Without the charm of novelty, but owing to the good name of its workers, the character of its friends, like the

late De Pressensé, Bersier and Fisch, and to the untiring activity of its distinguished secretary, Pasteur Mouron, it sustains the interest of its many friends.

The Evangelical Society of Geneva was in one sense—more so at first than now—a foreign agency; the Evangelical Society of France was by its very constitution prevented from entering into organic union with the Reformed Church, the spiritual home of the majority of French Protestants. The Central Society, the missionary organization of the National Church, was formed in 1847. More than any other body it could appeal to Protestants and make them feel that it was their work, vitally connected with their own church life. It was also a departure in harmony with the tendencies of modern life to specialize and to individualize Christian work. Furthermore, it combines two of the most important principles of government, liberty and authority. It allows the local and district societies to take charge of their work, while the Central keeps a general supervision and supplements local resources. Its men, as a whole, have received a splendid intellectual training. They rise from their missionary church to the larger church, and sometimes to the highest positions of usefulness in the state-church. There is an intimate union of the mission stations with the churches, a relation very advantageous to both. This society has now 120 stations and 250 branches. Its missionaries are found working in more than 1000 towns of France, Algeria, Tunis and Tonking. Its preparatory school for students and the one for colporters are, perhaps, the most useful branches of its activity.

We would speak in the highest terms of the missionary work of the Free Churches, the Interior Mission, which is to those churches what the Central is to the Reformed. This mission is the work of godly men united to arouse the churches and give a purer faith to Catholics. In some respects it might be called a society to promote revivals. One characteristic of its financial management is that it has no agent to solicit funds for its work. It depends upon the spontaneous gifts of Christians.

It would be difficult to generalize in reference to the specific characteristics of these societies. Like the McAll Mission, they vary their work in accordance with local conditions. We would, however, venture to make the following statements: 1st. They have done hard pioneer work in the midst of difficulties which have now disappeared. 2d. They have endured long and bitter persecutions. 3d. They are almost entirely conducted by French and by Swiss Christians. 4th. They work with methods which are the outgrowth of historic conditions. 5th. With a partial exception in reference to the Society of Geneva, they have organic relations with the churches.

We do not mention these features of the work of French Societies to

underrate any other, but to give a fair idea of their value. They do not do the work of the McAll Mission, but their own. All have their place and are performing a Providential function; all shine by their disinterested ministry in the Lord's service; all reveal a tide of French life which only a few foreigners have seen and felt, and which constitutes a mighty, though silent force for good.

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Experience proves that one of the best ways to create an interest and secure contributions is by the "chair" plan. It will be remembered that the total cost of carrying on the Mission, divided by the number of sittings in all the stations, gives an average yearly cost of five dollars a chair. Whoever gives five dollars a year, therefore, pays for all the privileges of Sunday and week-day services, Sunday-school classes, etc., enjoyed by the occupants of a given chair. When Mr. Anderson was in this country he suggested the plan of thus endowing memorial chairs in the name of a child of the giver, either living or gone home to heaven. The plan met with favor in many places, particularly in Buffalo and Harrisburg, and is now being taken up with interest in Pittsburgh and Baltimore. A lady of Harrisburg who had thus endowed a chair in her little daughter's name, visited Paris last year and, with delight, sat in the chair bearing the beloved name. Next to her chair was one bearing the name of a little playmate of her daughter. It costs fifteen cents for the plate bearing the name, which is attached to the chair. The payment for such a memorial chair should, of course, be yearly renewed.

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It is not generally known in this country that the late President Carnot was most friendly to Protestantism. In a funeral sermon pronounced in Nantes, by Pastor Fargues, it is related, that as soon as he recovered from the unconsciousness which followed his assassination he asked to see M. Bouchard, the Mayor of Beaume. His request could not be granted, but it was not difficult to understand its motive. M. Bouchard is well known for the sincerity and spirit with which, about fifteen years ago, he broke with Roman traditions and embraced the evangelical faith. A fervent Christian, he spoke freely of his new opinions. Not long before M. Carnot's death he was at the Elysée Palace and, discussing the religious question with President Carnot, he urged him to follow his example. The answer was, "At heart I am in accord with you; if I were free and in any other position than my present one I should do as you have done, my old friend." It is hardly possible to doubt that his dying desire to see this friend was due to their sympathy on the question of religion.

## A SUMMARY OF LAST YEAR'S WORK.

[The twenty-third annual report of the McAll Mission, for 1894, which has just come to hand, contains a very comprehensive review of the year's work by Mr. Greig. We give copious extracts, condensing certain passages. ED.]

It is no easy task to give a summary of the work done in 120 different halls, when in each of them, on an average, 182 meetings have been held throughout the year. The mere fact that, through the instrumentality of the mission, the Gospel has been announced during these twelve months 21,781 times is not without interest. God has said: "My Word will not return to Me void;" what work has it done in the hearts of all those who have thus heard it preached?

A glance first at the ground covered by the mission. A few changes have to be noticed here; some old halls closed; some new ones opened. In Paris the list is shorter by four, but one of these is the flourishing Eglise de St. Jean, as it calls itself now, on the Avenue Ledru Rollin, thoroughly able to walk alone after years of fostering from us, and another is a work undertaken in connection with one of the churches, closed provisionally till a more suitable room be found. Before replacing the others we think it wise to wait till the present commercial crisis be past. \* \* \* In two little country towns the church has taken the place of the mission hall; and, finally, the pastors of Rouen and of Rennes have had to give up mission work, the one because his duties as president of the French Total Abstinence League take up all his time, the other because advancing years have brought diminished strength, and he had at last to choose whether he would remain pastor or evangelist. It was hard not to be able to assign a young evangelist to each of these brethren, that he might carry on the work under their direction, and reap the fruits at once of their labors and of their experience, but it could not be. We have the men, or, at least, we know where they are to be got, but we have not the money. On the other hand, if no new hall has been opened within Paris itself, in the immediate vicinity, or even in the suburbs, meetings are now held which last year had no existence. Thus, at Lagny, where the mission boat gathered large audiences in 1893, and where the commissaire of police took a special interest in the work, the generous devotion of an American lady has enabled us to open a hall, which is worked with great energy by the pastor of Quincy-Ségy, a village eleven miles distant. At Pontoise also, and at the Pré St. Gervais, the Gospel has been preached regularly all winter in rooms lent to us for the purpose. Even if these meetings have to be closed provisionally in summer, it is something to have kept them on during the dark months. Nor must we forget the two series of the "Conferences" at Brie Comte Robert, which



aroused so much interest in the district, and of which an account appeared at the time in the *Quarterly* [and in the *RECORD*]. \* \* \* Nine of our halls have, during the year, been exchanged for others better situated or more conveniently fitted up. Among others we may mention Limoges, where the new hall, which all but occupies the site of the first Protestant place of worship in Limoges, has been tastefully decorated by porcelain workers, and where the inner room has been fitted up by local friends as a reading-room for soldiers. At Grasse also, where a most interesting work has been going on for some years under the direction of our agent at Cannes, a change of room had become indispensable. The meetings held at first in the theatre had soon been transferred to a ground-floor in the building owned and partly occupied by the Credit Lyonnais. No other proprietor in this stronghold of Popery would have accepted us at the time, but a bank looks usually to other guarantees than those of religion, while on our side a certain certificate of respectability seemed accorded us when we became locataires in the well-known house. And so, by the blessing of God, the work grew and prospered, and the audience after filling the room to its utmost limits overflowed nightly on to the street. In winter it was just possible to feel comfortable on the platform, but in summer the very gas jets burned blue and dim for want of oxygen, and it seemed suicidal to continue the work under such conditions. A very desirable site took Mr. Webber's fancy towards the outskirts of the town and facing one of the chief promenades. But the proprietress would have none of him. "Never," she declared with energy, "never would she let ground for either a Protestant church or a house of ill-fame." Discussion being manifestly useless, our workers looked elsewhere, but in vain, and some months passed. Meanwhile, our staunch defender of the faith had sold her ground to a builder, who had erected on it various constructions, among others, stables. All let readily except the stables, and one day Mr. Webber, roaming disconsolately through the streets of Grasse, caught sight of a bill—Stables to let; apply to M. X. A glance convinced him that it was the very place he had once begged for. M. X., visited without delay, showed no reluctance to substitute himself for the Credit Lyonnais as mission landlord; and when a telegram to London brought back the promise of the rent for three years, nothing was needed but to conclude the affair. And a very neat, well-fitted up, airy hall it is, as comfortable as the other was obnoxious.\* \* \* If, then, the extent of the work is much as it was in Dr. McAll's time, what of its methods and results? Is there any change there? Do the passers-by still flock into the halls, or are they filled rather with serious-minded people from the neighborhood? Much here depends on the situation of the hall, and perhaps even more on the disposition of the "man at the door." Where there is but one speaker and he always the same, where the



hall is off the main street and the inviting is done perfunctorily and without tact, the audience soon diminishes, but numerous instances can still be given of people who wandered into our halls accidentally and were there found of the Saviour. \* \* \* Open air meetings, both in towns and villages, have had a very considerable measure of success, as among others the reports of Marseilles, Rochefort, St. Etienne, Boulogne-sur-Mer and Ajaccio show. Last year we saw how they did it at Marseilles; this year let us see what news Dr. Burroughs of St. Etienne has to give us: "We carried on last summer our open-air meetings as usual, visiting the villages of the year before; the season, however, was not quite as favorable as the previous one, rain fell incessantly on Sunday. We were interfered with only twice; once when the mayor of the village told us to 'move on,' and the second time in a small town, which we visited late in October, the very last Sunday we went out. While we were singing here in a side street, a policeman came up and spoke to us very rudely, asking for our papers, names, permission to sing, etc. Not considering our answers satisfactory, he took us all off to the police station, and made his complaint to the secretary in the absence of the commissaire. The secretary soon understood who we were and what we were doing, and with many excuses for the policeman, he told us that if we would wait until the commissaire arrived, he was sure that we could get permission to continue. He would have taken it upon himself to give it us, if the town had not been so agitated by a strike of the bottlemakers. We went around the town to fix on a good spot for our next meeting, and when we returned, M. le Commissaire had arrived. By some means he had known me,\* for he received us very cordially, looked at our Testaments, passed a few jokes on the secretary, who he said wanted to be converted, and told us to continue to preach the 'bonne parole.' We thanked him very much, and were able, before it was time to return home, to hold another meeting, at which we disposed of several Testaments." \* \* \* The *Bon Messenger* continued its voyages with the same success as in former years.†

At Criel the success was nil; it is true that the boat was not well placed, and that the severity of the winter was an unexpected obstacle, still Creil has the sad distinction of having alone, among the towns visited by the *Bon Messenger*, refused the good news she brought.

With reference to the founding of permanent stations after the boat work, M. Greig says: It is natural to suppose when the whole population of a village has flocked, night after night for three weeks or a month, to the preaching of the Gospel, and when not a few have professed grief for their sins and trust

\* Dr. Burroughs says nothing of the reputation of the *poor man's doctor*, which has carried his name far and wide round about St. Etienne.

† The account of the summer work of 1894 has already appeared in the RECORD—ED.

in Christ as their only Saviour, that matters are ripe for the foundation of a permanent post, and that it would be grievous dereliction of duty to leave these awakened souls without a teacher. And yet it may be questioned whether such is the wisest course, whether an occasional visit supplementing the study of the Bible and, perhaps, of some good *journal d'évangélisation* will not do more to prepare them for the momentous decision to which we would fain bring them, than the continuous appeals of a resident evangelist. In any case, so far as the McAll Mission is concerned, the limits of our duty are very plainly indicated to us; men, money and opportunity are given us for itinerant evangelization; for the planting of permanent posts the first two, if not the third, are wanting.

Those meetings which we called *secondary* last year have again proved their importance and usefulness. The cause of temperance gains more and more adherents, the dispensaries in Paris and at St. Etienne (would that such existed elsewhere!) have been the means of healing both body and soul in a very large number of cases, the soldiers' reading-rooms in Algiers, Marseilles, Nice, Grenoble, Paris, wherever they exist in short, are patronized openly by the men, and secretly favored by the officers, who know that a soldier is rarely an habitué both of our rooms and of the lock-up. \* \* \*

From Paris we learn that a lady who did not wish her name to appear had given ten francs towards the expenses of one of our soup distributions, adding: "A few years ago I was in great want. I came to one of your distributions, and, after my hunger was satisfied, I listened to the address. It woke another craving in my heart, but showed me also where to seek satisfaction, and in finding Christ I found also hope and strength. Since then God has blessed me, and it is with great pleasure that I hand you this little token of my gratitude." \* \* \*

With reference to the women's week-day meetings, Mr. Greig says: Where the population is not entirely indigent, it has been found extremely useful to get the women to work for others poorer than themselves, the garments when finished being distributed in accordance with some pre-arranged principle.

Of the need that exists for young women's meetings, as well as of the good that can be done by their means, the following letter from one who has since become a regular worker in the Mission will tell with sufficient clearness: "When I found my way last autumn to the hall in which I had undertaken to replace, temporarily, the president of the Y. W. C. A., I was astonished to see before me a group of young women, carelessly dressed, rampaging noisily about the hall, passing jokes on everything, and looking in every respect, manners, games and language, much more like boys than girls. Primitive exceedingly, some of them scarcely able to read, they manifestly had never received

any education in the proper sense of the term, nor possessed even the most rudimentary notions of propriety. \* \* \*

"Some months later, I found myself among them again. As soon as we were gathered some of the girls came up to me and asked if we might not have a prayer-meeting, reminding me that it was the day fixed for it. How delighted I was that they thought of it themselves." \* \* \*

Of the schools it is difficult to give a correct idea in a few sentences. The great thing is that there be life and consequent progress, but, though you feel that life is there, you cannot well describe its symptoms. No part of the work has more urgent need of development. The possibilities are immense, for the whole youthhood of the faubourgs is there to be evangelized; they can be got at, and if only for a few years, still there they are, did we but know better what to do with them while we have them. Doubtless an enthusiast in any department of the mission work would give good reasons why his specialty should be looked upon as of paramount importance, still such expressions as "the nursery of my Church," "the hope of the nation in religious things, open out a vast perspective before mission school workers. \* \* \*

A pastor tells us that of all the exercises handed in to him by his *catéchumènes*, those signed by a pupil of the mission-schools showed a much fuller and more exact knowledge of the Bible than any of the others, and though it be true that even in the halls where the family feeling is strongest, only the cream of the school becomes permanently attached to the work and to its Head, yet these few form very precious recruits.

The natural goal of all organization for Bible-study, be it school or fraternal society or what not, is the Church, and many of our reports show this plainly. "The work at Sotteville," writes Pastor J. Bianquis, "is being rapidly transformed, and becomes more and more every day an *annexe* of our Church." "The Sunday-school in the hall of the Faubourg St. Jean," writes Pastor E. Monnier of St. Quentin, "has been closed, because the children prefer to come on Sunday to the church, although on Thursday they still crowd into the hall. Nor are we," he adds, "likely to complain, for an additional bond is formed thereby with the Church."

What it has cost the Christian public to keep up all this varied activity will be explained in detail in another part of this report. The cost, that is, in money, for who can reckon up the prayers, the pleadings, the happy toil of all kinds which the McAll Mission has "cost" its workers throughout the year? The struggle was sometimes severe, the spiritual no less than the physical strain excessive, but the reward is great, for are we not "laborers together with the Lord"? \* \* \*

What, then, of the future? Shall we go on or cease our efforts? "The

further I go," writes a zealous pastor and successful evangelist "the more I am convinced that, given the sort of people among whom we work, we must not as a rule count upon rapid success, upon numerous conversions. Fruit can be obtained only after long effort, for the religious education of our working people has to be recommenced from the beginning, and even when souls have been awakened they remain feeble and disposed to backsliding—they need to be cared for, watched over, and helped along, as it were, in the Christian life." And he adds an incident. "Do not forget, however, to notice one woman, a rag-picker, very poor, who has found in the Gospel a source of joy and force. She often brings to the meetings quite a little troop of people whom she gathered up in the neighborhood, genuine halt, lame and blind, brought in from the highways and hedges. In her own house, a miserable wooden shanty knocked together by her husband, she allows no one to go to bed till prayer has been offered."

Let us persevere then—the past is full of encouragement; who knows how soon the final victory will be won? C. E. GREIG.

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Last week ——— wrote us: "A while ago I was called, as the agent of the *Section de Paris*, to officiate at the funeral of a young girl of eighteen years, and at the same time the re-burial of her brother, who died at twenty-two years of age. The father of the family is a public instructor. Several members of the municipality and several instructors of the neighborhood attended; about two hundred people, a population seemingly devoted to the priest, but in reality sceptic, who have never heard the Gospel preached. For several years this man had renounced the Roman Catholic service. He possessed several copies of the New Testament, and I left him some tracts.

"The impression of the service produced in some present was so strong that one of them came and said to me, 'We must have other opportunities to have you, but how can we arrange it?' The instructor begged me to write him whenever I should be in town, that he might talk with me. The *sisters* had asked for the priest, the privilege of the burial service, but the father replied only, 'It is too late.' For several years he had been persecuted by the clergy, and at the death of his son he was obliged to dig the grave himself.

"Being a public man, it required peculiar courage to call on us to preside at his daughter's funeral."

*Journal d'Évangélisation.*



## ARTHUR DE ROUGEMONT.

The death of M. Arthur de Rougemont brings sorrow to the hearts of all the Mission workers on the field who, for years, have been associated with him. No more enthusiastic or more devoted friend of the Mission has ever been found. In one of the articles in this number allusion is made to his work at Ménilmontant ; what he has done for the soldiers and in various other departments of the Mission is almost beyond estimation. The following obituary notice which appeared in the *Evangelist* of September 19th, expresses a part, at least, of what one would say in the face of this sad bereavement :

“The McAll Mission and the cause of French evangelization have suffered a severe loss in the death of M. Arthur de Rougemont, who passed away on the 8th of last month, at the early age of forty-two. Of a noble Swiss family, M. de Rougemont began to serve his fellow-men when, in 1871, being then in his nineteenth year, he devoted himself to the care of the wounded soldiers in the hospitals of Neufchatel, his native canton. The comrade and friend who shared his work died of contagious disease; de Rougement lived, but with greatly enfeebled health, from which he never recovered. At the close of the war he came to France, and shortly threw himself heart and soul into the McAll Mission work in Paris, Bordeaux, Nice, and even in Algiers. It was to his sympathy with soldiers and recognition of their great spiritual needs that was due the opening of the soldiers' reading-rooms, always his own peculiar charge, which have proved to be so widely blessed. M. de Rougemont was a captivating speaker, and he freely gave his services, not only to the McAll Mission, but to the evangelizing efforts carried on by French societies. As years went on and the subject of the immoral press became a burning one in Paris, M. de Rougemont threw himself into this cause with all the Christian ardor that so distinguished him. When, a year and a half ago the *Signal*, from being a religious weekly, became a daily newspaper, conducted from a religious point of view, it was he who supported M. Réveillaud, the founder and editor of the weekly, not only with his influence and his pen, but with his purse. A large portion of his patrimony was devoted to this cause, and he wrote for it constantly, even to the last, when an agonizing disease, that from which our own General Grant suffered, was eating away his life. He had the happiness of seeing the success of this highly perilous enterprise practically assured, but no one, hardly even his colleague, will ever know what that success cost him, the pain and weariness of the incessant journeying, pleading, planning, and writing which he carried on in the cause, writing long after his malady had rendered him speechless.

“In the *Signal* of August 9th, the day after his death, M. Réveillaud wrote :

“‘Death found him ready, took him in the midst of activity, but in a



perfect and serene peace. A week ago he said to the writer of these lines, "I have all the faith which I could ask of God, and if I desire to live longer, it is that I may grow in love by hope." The very morning of his death he wrote on his writing pad, "Spirit, Peace." A few moments before his end, his brother having prayed at his bedside, he made a sign of thanks, and the next moment clasped his hands as if in prayer, and fell asleep without a struggle.' "

#### IN THE HUGUENOT COUNTRY.

Rochefort, where we have long had a flourishing station, is, our readers will remember, famous in the annals of Huguenot "evasions" in the old times of persecutions. Often the hunted Protestants escaped to the Island of Oléron, near the coast, and were then taken off by passing vessels. These old memories give a special interest to a bit of news given in a recent number of *L'Eglise Libre* :

"Sunday, August 18, at 8 in the evening, in a ball-room at Bayardville, on the Isle of Oléron, a religious meeting was organized by M. Dürleman, agent of the "Popular Mission" (McAll) at Rochefort, assisted by M. Daniel Couve, a theological student. Invitations had been left at all the houses and 170 responded to the call. This is a truly encouraging feature, because the entire resident population at this present time consists of 150 natives and 80 who are there for the bathing. The very composite audience, consisting of artillerymen, sailors, fishers, government officials, custom-house officers, artisans of all kinds and men of all professions, manual and liberal, listened with extreme respect to an exhortation on the Prodigal Son. The meeting is to be repeated on the 25th. The night after the opening service a gentleman who was at Bayardville for the bathing had a stroke of apoplexy. His wife, who like himself, was a Catholic, at once sent for M. Dürleman, whom she had heard at the evening service.

So far the *Eglise Libre*; now let M. Dürleman tell us about his Sunday-school at Rochefort.

"Sometimes children who have been brought by their comrades become regular attendants, and succeed in bringing their parents (to the school). One boy, who attended the children's meetings, begged his father to let him go to the evening meetings and to accompany him there. The father is now converted and prays in our prayer-meeting. But the mother held off for a long time, insisting that her son should make his first communion in the Catholic Church. Her husband begged her to wait a while, and now she permits her son to attend a course of religious instruction with the pastor.

"The school children usually commit the verses of the lesson, and answer very well. The mothers tell me that it would be a great privation to them to be kept from the schools. The colored pictures are much appreciated, and are exhibited in the chimney piece of many of the hovels and cottages."

## "LE BON MESSENGER" ON THE OISE.

## OPENING OF THE FOURTH SEASON'S CAMPAIGN.

[From the Paris Quarterly.]

The boat was kept at Creil till the middle of April, when, all needful preparations having been made, she was ready to start on the fourth season's work. We had not much to encourage us at Creil. What with the severe weather and the position of the boat, the meetings were but poorly attended, and little interest was shown. This was a disappointment; but we can only hope that some good seed was sown that will yet bring forth fruit.

## PONT ST. MAXENCE

was the first place visited. It lies a little way above Creil, and we had been obliged to pass it by in the end of last year. In fact, we were strongly advised not to go up there, as we were assured it would be of no use to attempt anything at that little place, which numbers some 2600 inhabitants, and was thought to be little inclined to welcome the boat. We did not listen to these gloomy forebodings, and the old saying, "Never prophesy unless you are quite sure," was verified as exact. The meetings were in danger of not being successful owing to their being

## TOO CROWDED.

The average attendance at the twenty-one meetings held was just 200; and as the sittings are only for 160, it may be imagined how full the boat was! On one evening, when a violent storm broke just at the time of the meeting, there were, nevertheless, 150 present. The greatest interest was shown, people returning evening after evening, learning to sing the hymns and listening eagerly as, for the first time, they heard the Gospel simply and lovingly put before them. All classes were there, from the "monsieur" with his well-dressed wife and his family to the laboring men fresh from their long day's toil.

M. Escande relates that, on the twelfth evening, a young man stayed behind to talk with him. He desired to ask

## TWO IMPORTANT QUESTIONS.

"What is your idea of God?" and "Can we, by our own unaided knowledge, rightly understand God?" To the second the answer was, of course, negative, and to the first M. Escande referred him to the New Testament, with which he furnished him.

Two days later the young man came to the hotel to see the preacher. He said that since he was fourteen he had lost all faith and could believe nothing. A conversation with a friend, and now the meetings on the boat, had stirred him to reflection, and had shown him that there was something lacking.

Then he abruptly said, "Did you not go too far last night when you said that we were all sinners and all lost?" With such an opening it need hardly be said that a deeply interesting conversation followed.

M. Escande wrote to him, giving him advice as to what he should read, and he received a letter, from which we give the following extract :

"Up to now I cannot admit that Christ is God. That He is the Being that the most nearly approaches God I allow, but I cannot go so far as to say that He is God. There is always this difficult point that I cannot understand, and this point, or rather this obstacle, against which my thoughts continually are thrown, awakes in my mind numberless theories which give me no satisfaction, and I can sadly quote these lines of Lamartine :

"Je marche dans la nuit par un chemin mauvais,  
Ignorant d'où je viens, incertain où je vais."

Will not our readers pray for this young man, who is a type of many in both town and village here?

The little Sunday-school was interesting, and M. Escande found the children better instructed than those in Paris.

We should explain that the boat has on board, as the permanent workers, M. and Mme. Huet, with their two little ones. M. Huet, it will be remembered, was formerly a priest. He is a faithful and earnest worker, and being with other Christians these past months, and seeing how they work and speak, has given him much experience, and now he is proving a valuable and efficient helper. Being so near Paris, we are able to send down one of our staff each week, for five days. Thus the meetings are well manned, and a constant freshness is assured. The work is too much for any one man, and if we could afford to have a larger force with the boat, it would be a great advantage.

After Pont St. Maxence, the *Bon Messager*, passing by Creil, went down to

#### ST. LEU D'ESSERENT.

Here the meetings were not so large, as a travelling theatre attracted the people, but what was lost in numbers was gained in tranquillity ; for the crowds that pressed on board at Pont St. Maxence were such as to make the workers feel uneasy, in case of any accident arising. The meetings were most interesting. Mr. Anderson spent two weeks there, and found much to cheer him. The priests and "sœurs" tried to hinder the people, and especially the children, from coming, but they did not accomplish much in that way. From forty to ninety children came to the Sunday-school, braving thus the anger of their religious instructors.

After a series of twenty-one meetings there, the next place was a little village of 800 inhabitants, called

BORAN.

Here the meetings began on 16th June, with large attendances, and here we must leave our story for the present. These names will not say much to the reader, but think that these villages and hamlets are to be counted by the thousand in France, and then try and imagine what a sphere of work, hopeful, real mission work, lies before us !

Dr. McAll used to say that he believed there were 30,000 villages in France where the Gospel was still little known, and in the majority of cases hardly known at all.

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#### MORE ABOUT THE GARE D'IVRY STATION.

By Pastor HENRI MERLE D'AUBIGNÉ.

[From the Paris Quarterly.]

Some of our Sunday-school teachers belong to the Protestant Students' Club, which is such a useful centre of religious life for the little band of Protestant young men scattered among the 20,000 students of Paris.

The year before last, these friends, the members of this club, headed by their able president, Pastor Jean Monnier, gave a Christmas soup distribution at the Rue Nationale. This induced them to do something permanent for the moral and social welfare of our people. With the help of a few ladies they founded a little society which they called "*La bonne volonté*" (St. Luke ii. 14), and took as their motto, "*Pour servir*" (St. Matthew xx. 28), those two words of our Lord which so fully characterize the life of Christ, and what should be the life of His servants.

Since then the "*Bonne Volonté*" has given us once a month a pleasant Saturday evening "*soirée*," which is greatly appreciated by our people. Good music, good literature, a cup of coffee, and an earnest speech from the president, make up this little entertainment, which is pleasant and helpful to all.

But one thing leads to another. As I have already said, till lately little was done for the men at the Gare d'Ivry hall. I felt that we must have something special for them. This idea was taken up with great enthusiasm by our young friends, and, with their help, I have founded the Friendly Wednesday Evenings.

These have been a real success. We vary them as much as possible. Usually we begin by reading and explaining in a familiar way a few verses of the Gospel according to St. Luke. After singing and prayer we take a cup of coffee, and have a little music and recitation. Occasionally we have a lecture on some religious, historical or social subject. As yet we have had lectures on "Arbitration between working-men and their employers," and on "General



Gordon." The former of these was given by Monsieur Jacques Dumas, who was kind enough to come to the hall on the very day that he had been nominated to the post of Secretary to the new Minister of Justice.

We have an average of about twenty young men present, and I believe that the meeting will grow in members and in usefulness. Some of our friends live in the Cité Jeanne d'Arc. Two brothers named M. are nice young fellows who had never come to the hall before I began these meetings. They work with their father at the very Parisian trade of making dancing puppets out of pasteboard. They are very proud of their trade, and declare that there is nobody in Paris who can make such fine puppets as their father. Another, Michel, a poor wreck who suffers from a sad nervous disease, gains about sixpence a day at making children's trumpets. Others are employed in the neighboring sugar, chocolate, white lead, and electric factories. Nearly all are very poor, live in wretched attics, and have no other respectable place to go to than the hall. When you reflect that ours is one of the most socialistic and anti-religious quarters of Paris, and that these young fellows are naturally imbued with the ideas which they assimilate with the air which they breathe, one may wonder at seeing them with their Bibles open before them, listening very attentively to the reading and explanation of the Scriptures. Some people think that to reach young men, especially nominal Roman Catholics, it is better to give a secular basis to the work and to let the religious influence come in an indirect way; but for my part I believe that there is less prejudice against the Bible among non-religious young men of the working class in Paris than there is in some Protestant countries that I have lived in. Then they do not know much more about the Bible than about the Vedas. The words of Jesus are as new to them as those of Socrates or Marcus Aurelius. So we may as well bring them straight to the fountain head. If they thirst not as yet they will at least have tasted of the living water, and in the day of trouble they will know where they can find refreshment.

So now we have agencies for the benefit of the boys, the Sunday and Thursday schools, and one for the young men, but still there is a missing link between the two. When the boys have come to the age of thirteen or fourteen they think they are men, and disdain coming to the Sunday-school.

Wishing to attract these young fellows, I hired last year, for the small sum of £2 per annum, the right to dispose of a large waste piece of ground behind the hall, for two afternoons every week, and allowed the boys who had attended the Sunday and Thursday schools to go and play there. A rather melancholy spot it is. One side of the ground is lined by the backs of the houses of the Rue Hervé, which is inhabited by ragmen and people of the lowest sort. These are great killers and eaters of cats, and the ground was quite bestrewed with



bones and mouldering bodies, which I had to get buried. However, our boys are not over particular. They find some weeds, and plenty of stones and sand on the "terrain," and enjoy playing there very much.

For some time I had them drilled, according to the methods of the "Boys' Brigade." I had found a former Turco, who did this very well, but he left Paris, and his successor was soon obliged to give up the work on account of his business, so I had to discontinue the drill.

But now the young men of the Students' Club are volunteering to do something for the boys. They have before them the example of the students' settlements of England and America, and of the very fine "patronage" for boys and young men of the working-class which has been organized by the men of the Roman Catholic students' club of the Luxembourg. They wish to do something on those lines, and we pray God to bless this new venture.

The meeting for the blind, on Monday afternoon, is also a means of helping many poor outcasts. Nearly all live most miserable lives. On Sundays they sing in the streets in the outskirts of Paris, as they are not allowed to do so within the city walls. During the week they visit the wash-houses and courts of the working quarters.

A few months ago I was called upon to visit a family that lived at the end of the Avenue d'Ivry. When I came to the spot, I thought I had made a mistake, as there was no house to be seen, but on inquiring where Monsieur Simon lived, I was shown a small van, and here I found the patient lying restlessly on the bed which occupied about one-half of the tiny lodging. Here the family had lived for three years; the winter before they had nearly been frozen to death, and the man, whose nose, ear and lips had been wrenched away by an explosion, some time before, had caught a cold, from which he died soon after my visit. The blind wife was doing her cooking by the open door, a naughty boy was howling under the family bed, where he had been put as a punishment, and there were three other children and a blind friend from Clichy, who had crossed the whole of Paris, on the top of an omnibus, to get news of the sick man.

To such wrecked creatures our meeting for the blind is a great boon.

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At a missionary meeting in Paris a poor blind woman put 27 francs (\$5.40) into the plate. "You cannot afford so much," said one. On being pressed to explain, she said: "I am blind, and I said to my fellow straw-workers, 'How much money do you spend in the year for oil for your lamps when it is too dark to work nights?' They replied, 'Twenty-seven francs.' So I found that I save so much in the year because I am blind, and do not need a lamp, and I give it to send light to the dark heathen lands."

## GLIMPSES INTO SOME OF THE SCHOOLS.

[Written, it will be observed, before the lamented death of  
M. de Rougemont. EDITOR.]

Ménilmontant—formerly a poor village built around a villa—extending over hilly ground, and densely populated, is not far from the cemetery of *Père la Chaise* on the outskirts of Paris. Our *Salle Populaire* in the rue de Ménilmontant is located in a busy commercial street full of small shops whose feeble effort in trade reflect the poverty of the people.

The omnibus “Ménilmontant-Montparnasse” passes the door. The children swarm in this street, but if you should pass “Number 39” on a Sunday afternoon about five o’clock, you would see about two hundred children waiting for the doors to open. If you were a stranger and should ask the conductor, he would tell you that it is an “evangelical meeting.” From time to time, to remind those within of their impatience, they give a heavy pound on the iron shutters. When at last the doors are open in they come pell-mell, with shrill whistles that the guilty ones know are very difficult to trace to their source. When they are seated the *Salle* is quite full. They join heartily in the singing, each one anxious to have a book to himself. The quiet imposed during the opening prayer seems to many of them most amusing, but when quieted down they listen with interest to M. de Rougemont’s instruction. When those who are not “*inscrit*” (registered) go out, receiving at the door *un bon point*, the groups are formed. There are large classes, for the teachers are few. The very little ones are in a small room quite as an infant department at home.

The exchange of “*bon points*” is made only on Thursday, and it often happens that a child holds up five “*bon points*” and wishes to be “*inscrit*” on the spot in order to remain to the class instruction. Ivory has a large school like that of Ménilmontant.

Mr. Greig has a prosperous school in the faubourg St. Antoine as well as in our church at Bercy. Here the numbers are smaller, but the children are more constant and regular in their attendance. In our Rivoli school, located between an aggressive Roman Catholic Church and a Jewish school, the attendance is still smaller, but we have a real hold on our children. They love their kindergarten well. Little Jean (who goes to school to “*les frères*,” and guards very carefully against their knowing that he comes to us), says of himself and a friend, “We just think of two days in the week. We say there are so many days until Thursday and then two until Sunday.”

Yesterday in passing the old abbey church of St. Germain des Prés—thinking of Daudet’s “*Le Petit Chose*,” who lived close by—I went in. It was

late afternoon and the church was dark, but on one side a light attracted me. In a side chapel a priest was giving religious instruction to a class of small boys. These children, from ten to twelve years old, were being catechised; the priest himself finding the greatest difficulty in explaining to them the two different kinds of sacraments. Those roguish little fellows seemed to care very little for what the church thought in the thirteenth century. Certainly there was nothing that could be of any value in their lives, nothing that indicated that the teacher was not speaking to mature minds except the frequency of the phrase "*Mes chers enfants*." The contrast was strong between the formality and lifelessness of this religion and the teaching of Christ. There was apparently no heart in the work. It is easy to understand why so many of our children are real skeptics and at first come to us only for the pleasure of ridiculing us. Very few of the parents send their children, for the most part they come of their own accord. In my school I overheard one say to the other, "You should have come before, when I first told you." "It's very sure I would, if I had known what it was like," was the reply.

"Oh, if I could see God I would embrace him!" said one of my little boys. Thus the seed falls in good soil.

ANNIE BEATRICE BEARD.

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#### COLLIOURE.

#### AN APPEAL FROM "LE HUGUENOT."

[From the Paris Quarterly.]

On the steep shores of the Mediterranean, close to the Spanish frontier, is situated the little harbor of Collioure. At the end of the little bay lies the village. A small hill, surmounted by an old castle, divides it into two parts, one is the "Faubourg," the other "the town." Some ruins, remains of forts constructed by Vauban, add to the wild appearance of the place, scarcely modified by the blue of the great sea.

In summer the horizon is dotted by fishing vessels, their white sails shining in the brilliant sun, while in winter a few boats seem to slumber peacefully on the beach.

In this obscure corner of France a brave people work hard at the dangerous calling of the fisherman. In summer all are hard at work catching and curing sardines and anchovies. In winter only a few of the younger men venture out. After a long day spent in their frail boats, they return wet and cold, shivering in the bitter wind, but glad to be in their modest homes.

These sailors are face to face with death continually. They are thought-

ful and religious men, having a faith in God and Jesus Christ. But the Roman Catholic religion does not satisfy them.

It was in this state that a man employed in the customs service found them, on moving to Collioure. He was himself brought to the knowledge of the Gospel in a McAll Mission room, at Perpignan, and he became now a preacher of the Gospel he had learned to love. He gained the esteem of the people by his upright character, and some of them were won for Christ. He left the place, and then Pastors Bazin and Araud went from time to time to hold meetings. The Société Centrale sent an evangelist for two months there, and on his leaving, forty-two men sent an appeal to the Society begging them to send some one permanently.

But let us take a closer look at these good people. We are at the house of a fisherman who lends a kind of large loft as a meeting-room. There are some 200 people here, of whom 185 are men. We are told that nearly as many were unable to get inside. What picturesque costumes! What interesting faces! Would that we could describe the earnest looks fixed on the speaker, the intense silence, and the eagerness with which they drink in—I had almost said devour—the Word of God. We cannot stop to tell of the affectionate way in which we were received, nor of all that was done to welcome us. It was, indeed, refreshing after being among our old Protestant populations, *blasées* and indifferent to the treasures to which they are accustommed.

Let us look in on this sailor, impulsive as Simon Peter, who cannot leave his room owing to an accident to his leg. We ask him if he can endure his sufferings patiently. He points to a New Testament lying close to his hand, and says, "*Quand je suis triste, eh bien, je lis ce livre.*"

These poor fisher-folk are really in earnest. They are not actuated by opposition merely. They have read Puaux's "History of the Reformation," and they are enthusiastic over it. It is the young people who are being won over. The population of "the faubourg" is united. They march together as one. Though poor, they are independent. Their principal means of subsistence is the sea. And they are ready to make sacrifices for the truth. In the difficult winter months the rich people of the place will not employ in their vineyards those that attend the meetings. So much the worse—they suffer, but they will not yield.

HENRI NICK, *Pastor at Miolet.*

[The Société Centrale has applied to us asking us to join them in placing an evangelist. They need altogether eighty pounds a year, of which they think they can find fifty or sixty pounds, and they come to us to find the remaining forty pounds. Alas, we have had to reply that we cannot help them. And this is a fruit of the McAll Mission, which, therefore, has a special claim upon us.—ED. Q. R.]



## SOME FACTS FROM CAEN.

Years ago, when the boat-work of our Mission was first begun by the *Herald of Mercy*, one of the first to be visited was the ancient city of Caen in Normandy. The sensation created was all the stronger because popular meetings, such as those of the McAll Mission had at that time, had never been heard of in Normandy, and a mission boat was even more incomprehensible. There was, indeed, a Protestant *Temple* at Caen, and the pastor, Mr. Bourgeon, was doing faithful work, though under most disadvantageous circumstances. He hailed with joy the arrival of the *Herald of Mercy*, threw himself heart and soul into the work, and the result was the opening of a mission hall, a *Salle Populaire*, at the close of the visit of the boat. Mr. Bourgeon now gives us a few facts which have resulted from the opening of that hall.

*1st Fact.*—Madame S., bedridden for several years, and whose husband is a reader at our library, received a call from Mr. Beusart, who assists the pastor, Mr. Bourgeon. Mr. Beusart, when he sees a sick person, enters immediately upon the important subject and speaks of the consolations of the Gospel for those who suffer. The invalid, who did not know her visitor, but who was much touched by all that she heard him say, took him for an envoy from her priest, and when at the end of a half hour of pious conversation she heard Mr. Beusart say that he was not a Catholic, she was dumb with astonishment. Never had she imagined that one could believe the Christian faith without being a Catholic! And this is a person of the *bourgeoisie* class who has had some education! The first impulse of surprise over, she requested Mr. Beusart to remain longer, and to return when he could.

This fact shows the great ignorance among the *bourgeoisie* class of Caen in regard to Protestantism.

*2d Fact.*—Mr. V., a workman, received Mr. Beusart very well; he begged him to come again some evening. Mr. Beusart, after a few days, went according to the invitation and found not only all the family awaiting him, but also some friends who had come to hear him speak of the Gospel. An unexpected meeting this, but it has been the beginning of other meetings of the same order in that quarter of the town.

*3d Fact.*—Professor D. has attended our meetings at the hall with a lively interest and great assiduity. He has asked for a Protestant catechism that he may compare Catholicism and Protestantism. He has put himself in relations with the pastor, and has become a living Christian, a man of prayer.

*4th Fact.*—Mlle. D. R., a teacher, has completely broken off from the mass and assiduously follows the public evangelical service.

*5th Fact.*—Mr. G. was present at a meeting and left it profoundly aston-



ished. Never had he heard the Gospel thus explained and expounded ! He came to talk with the pastor, bought a Bible and sat down to read it from the beginning. In his ignorance of the Word of God he thought to himself that the first books of the Bible, Exodus, Leviticus, etc., contained the doctrines of Protestantism, and he came to the pastor to ask him when and how he had the sacrifice of animals ! And this was not an illiterate person ; he had attended college. Sincere of soul and desirous of teaching himself, Mr. G., with the help of the pastor and by the grace of God, has become a good Christian, and his family with him. He has come to the communion and has made his house a little centre of the meetings of this quarter of the town.

*6th Fact.*—Mme. S., a dressmaker, after having attended the meetings for six months, asked the pastor to give a course of religious instruction at her house for herself and her workingwomen. She has now been admitted to the holy communion.

*7th Fact.*—Professor L. has not yet desired to study religious questions, but, being disgusted with Catholicism, he has given the religious instruction of his child into the hand of the Protestant pastor.

*8th Fact.*—Mr. G., a man of great learning, a doctor of philosophy, has studied Catholicism and Protestantism from the philosophical point of view. He was present at the opening of the Mission Hall, and he and his family have become members of the church at Caen.

## A WINTER PICTURE.

[The following report of Miss Annie B Beard, dated March 30, 1895, came too late for our April number, and as we issue none between April and October, it has not been published. It is far too good to be lost, and we give it, notwithstanding the lapse of time.—EDITOR.]

The past winter was a very severe one for our poor people. The suffering among them was most distressing. Though the vigorous weather interfered with many of our meetings, the Woman's Meeting was well attended each Wednesday with an average of a hundred and sixty or seventy. Perhaps the warm room induced many to come whom we would not otherwise have known. As a poor woman whose husband has since died in the hospital said : "*C'est que je suis très malheureuse*—it is because I am very wretched, else I should never have come in here." She is now most faithful in her attendance, looking upon us as her friends.

We have seen before this what good courage a childlike trust in God's care can give in the case of the Gosselin family. The poor blind father has

all winter been suffering. One day they were to be turned out into the street with two little children.

The poor wife, herself very ill, went as usual to buy the old newspapers from which they made paper-bags. She explained why she could only take half the quantity. Some one went to look up the case, and, finding the children making their meal of a few boiled chestnuts, put a notice in the paper, which brought some help. Neither, however, recovered their health. The poor man died in the hospital about two weeks ago. Much against her will, *Femme Gosselin* was also carried to another hospital and the children taken to the asylum. She is in the last stage of consumption. The poor mother says: "Oh, yes, I have great courage, but if it were not for God I don't know what I should do."

Four of our women recently united with Mr. Migot's church. Others are preparing to join later. Our schools are not as large as we could wish, but our children are strongly attached to the hall, and we feel that under favorable auspices they will grow in numbers.

Two weeks ago the family of our rosy-faced Jean returned to Savoy—to the little home on the hillside—where they said: "There is ground enough to grow our own potatoes and no landlord sending for his rent." The father was a cab-driver and found the winter very hard. It was a great grief to Jean to leave us. He could not be reconciled to it, and thought it would be much easier to go if he could only come back once more. He carried his Bible with him and has the promise of a hymn-book. The father told me that he was going to speak to the priest and see if they could not sing hymns in their church. Perhaps some of the grain we have scattered may bear fruit in the mountains of Savoy. Another boy thinks it would be very tiresome should next Sunday prove to be a pleasant day, because his father wants to take him out and he would miss the hour with us.

I have just come from Mlle. Hocart (Levallois Perret), who has a home for little friendless ones, where they are brought up as in a family under Protestant influences. The boys are in the country, where, during the three summer months, the girls are taken. I wish very much that we could place little Paul and Blanche Gosselin in her care.

It will be necessary, however, to find for each child's support sixty dollars a year. I wish I might raise this and save these children. It is such a pity to give them into the hands of the State, which brings them up with no religious training and separates brother and sister so completely that it is doubtful if they ever hear of each other again or ever know who their parents were. They tell us that it is almost impossible to follow them after they are given into the hands of the State. Can anything be secured for them in America?

## THE WORK AT SAINT-QUENTIN.

The town of Saint-Quentin has a population of nearly 50,000, two-thirds workingmen, the largest part of them, one might say, having broken away from Catholicism, though continuing to employ the services of the priest for first communions, baptisms, marriages (not always) and at funerals. There is in this people a general sympathy for Protestantism, but they show a great ignorance of what the religion is and a complete indifference to the question of salvation.

The centre of the city is inhabited almost entirely by the *bourgeoisie* (business people in comfortable circumstances). It is there that the *Temple* (Protestant Church) is situated, very well placed and pretty well attended by the Protestants.

There are three large *faubourgs* (villages added to the city limits) where are the homes of the workingmen. The most remote of these *faubourgs* and not the most populous is the *Faubourg l' Ile*. It is there that a "*réunion populaire*" was established nearly fourteen years ago in a place where we had a school. This meeting has prospered until the present without becoming very large. There are about fifty to seventy attendants. Later a Sunday-school was opened, and also a religious school on Thursday. A number of Catholic children come, and there is a visible progress each year. The actual attendance is eighty to one hundred children on Sundays and fifty on Thursdays.

The largest and most populous faubourg of the city is that of Saint-Jean. It was very hard to find there a room suitable for a hall, but eight years ago we were able to find an old building that had formerly served as a manufactory of embroideries, very large, and situated in the very centre of the quarter. We rented it, and we should buy it, if we were able, so that no one may rent it over our head. The hearers have come in crowds to the meetings. They began by making a great deal of noise, but now they are very attentive. The children have also come in numbers, but they were at first very unruly. It needed great perseverance to accustom them to listening. The Catholic priests, who never before troubled themselves about the children, now interested themselves, and succeeded in attracting a part of our scholars to a course of instruction that they have since established at the same hour as our school, and where they gave the children, as we did, colored picture-cards, but adding sugar-plums. A good number have remained with us, however, and these have become more and more interested in serious things.

At the Faubourg Saint-Martin, under the lodging occupied by our evangelist, is a room where we opened a hall six years ago for meetings on Sundays and Thursdays. We have from fifty to sixty children; many of them were entire strangers to all religious knowledge.

The best of all is that after some time of instruction many of the scholars ask to be allowed to attend the Sunday-school and Thursday school at the *Temple* (Protestant Church), and the attendance there grows larger.

E. MONNIER.

SAINT-QUENTIN, July 11, 1895.

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#### IN CANNES.

To-day we would invite you to take a trip to bright, sunny Cannes, and to look with us at what is being done amongst the children, at the efforts made to win the little ones for Christ. Many of our friends away in America are pretty well acquainted with the style and appearance of our mission halls, if not through a personal visit, yet through photographs or descriptions. Here at Cannes we flatter ourselves that ours is really a very pretty one, with its ornamental texts and large colored Bible pictures; but then it is only right that it should be in harmony with our picturesque and sunny little town.

If it looks bright and pretty when empty, you would think it doubly so when filled with joyous Sunday-school children. See them gathering into classes, the girls to the left, the boys to the right. Some of them have their little hands full of flowers to present to their teacher. And then the bell rings, and we begin with a hymn, one of the old home tunes and familiar words, only turned into French. Should you question the children, you would get some ready answers, for we are thankful that, by patient teaching, these dear French children are getting to know something of their Bible. Yes, it is very precious to be able to gather these little ones twice during the week, on Sunday afternoons at 2.30 and Thursday mornings at 9.30, and to teach them about God and his love for them, of which, like most Roman Catholic children, they are almost totally ignorant. When a child first joins the school, and the question is asked, "Have you a Bible or a New Testament?" the answer almost always is, "Non, Madame." "Have you not one at home?" "Non, Madame." So the next thing is to set them to earn one as speedily as may be, by getting good marks for attendance, conduct and recitation; and once a small New Testament is thus gained, they can go on and earn a whole Bible.

In this way not only the children learn to know God's Word, but it is for the first time carried into the home, where the parents look with pride and interest on the books for which their little ones have worked. Sometimes several of a family will club together and get a large family Bible to carry home as a grand prize.

Thus you see the Sunday-school has a double work, and the children, all unconsciously at first, act as little missionaries.

A few days ago, in the house of a former free-thinker, the father drew his youngest little girlie of five years old to him and told her to recite to the writer several most precious passages from God's Word. This the little maiden did, while those present listened eagerly to the beautiful words. In another home God has been working through another of our school children. Little Marie was laid on a bed of sickness, and after a few weeks of suffering Jesus led His little lamb safely through the dark valley. Her last words were, "Mother, I am going to Heaven." She is gone, but mother and father and big brother regularly attend the meetings, and are seeking to follow in little Marie's steps. In these and other instances we may truly say with the sweet singer of old, "Out of the mouths of babes and sucklings Thou hast perfect praise."

We seek, above all, with God's help, to give these dear children a good grounding in Bible knowledge and a love for Bible study, and the little rewards they earn, besides the happy Christmas treat, act as a useful stimulus and incentive to work.

You will be glad to hear that at two of our outlying stations we have also been able to begin a little Sunday-school work. What we long and pray for is to see many amongst them converted and workers for Christ in their families and little centres. Here at Cannes we have the very great advantage of possessing a Protestant day school.

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One night last spring I was able to offer our Salle Rivoli a special treat. M. Merle D'Aubigné had returned from England bringing a set of new slides for the lantern, on "Our Lord's Passion," and he used them at Rivoli. A choir consisting of students from the theological school and a number of ladies gave us their services for soli and choruses, although, owing to the omnibus strike, they would all have to walk home. And whilst I put the gems of pictures on the sheet, M. D'Aubigné read the story of our Lord's death and resurrection, or the choir sang. It was very effective. The body of the hall was crowded and the galleries also. There was no sitting room, and many had to stand. From 500 to 600 persons were present. B.

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#### FORM OF BEQUEST FOR PERSONAL ESTATE.

I do give, devise and bequeath to the American McAll Association the sum of dollars.

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#### FORM OF BEQUEST FOR REAL ESTATE.

I do give and devise to the American McAll Association the following described property.



# RECEIPTS OF THE AMERICAN McALL ASSOCIATION FROM AUXILIARIES AND CHURCHES

FROM MARCH 15 TO APRIL 1, 1895.

MAINE, \$275.50.	
Bath Auxiliary . . . . .	\$117 50
Portland " . . . . .	157 00
Westbrook—S. Robitschek . . . . .	1 00
VERMONT, \$100.00.	
Burlington Auxiliary . . . . .	\$85 00
St. Johnsbury—Mrs. H. Fairbanks . . . . .	15 00
MASSACHUSETTS, \$1270.21.	
Amherst Auxiliary . . . . .	\$60 00
Andover " . . . . .	151 50
Easthampton " . . . . .	85 33
Salem " . . . . .	220 14
Springfield " . . . . .	256 00
Westfield " . . . . .	50 27
Whitinsville—Mr. E. Whitin . . . . .	50 00
" —Miss A. L. Whitin . . . . .	10 00
Winchester—Friends . . . . .	3 00
Worcester Auxiliary . . . . .	384 00
CONNECTICUT, \$1097.01.	
Hartford Auxiliary . . . . .	\$152 00
New Britain " . . . . .	131 16
New Haven " . . . . .	626 85
New London " . . . . .	37 00
Winsted " . . . . .	46 00
Windsor Locks " . . . . .	104 00
RHODE ISLAND, \$283.15	
Rhode Island Auxiliary . . . . .	\$283 15
NEW YORK, \$1112.65.	
Albany Auxiliary . . . . .	\$120 00
Buffalo " . . . . .	231 35
Hamilton—Mrs. M. L. B. Rambaut . . . . .	25 00
Rochester Auxiliary . . . . .	100 00
Syracuse " . . . . .	110 30
Utica " . . . . .	206 00
NEW JERSEY, \$1367.01.	
Belvidere Auxiliary . . . . .	\$3 00
Bridgeton " . . . . .	41 00
*Elizabeth " . . . . .	5 00

NEW JERSEY—continued.	
Madison—S. S. Miss. Soc'y . . . . .	\$50 00
Morristown—Dr. F. W. Owen . . . . .	25 00
Newark Auxiliary . . . . .	580 00
New Brunswick Auxiliary . . . . .	252 51
Orange " . . . . .	360 00
Trenton " . . . . .	50 50
PENNSYLVANIA, \$368.72.	
Chester and Vicinity Auxiliary . . . . .	\$0 72
Easton " . . . . .	18 00
Harrisburg " . . . . .	160 00
Philadelphia " . . . . .	45 00
" —Mrs. M. C. Lea . . . . .	100 00
" —Mr. Thos. Cooper . . . . .	5 00
Williamsport Auxiliary . . . . .	40 00
MARYLAND, \$700.00.	
Baltimore Auxiliary . . . . .	\$700 00
DELAWARE, \$252.00.	
Du Pont Memorial . . . . .	\$225 00
Wilmington Auxiliary . . . . .	27 00
DISTRICT OF COLUMBIA, \$168.00.	
Washington Auxiliary . . . . .	\$168 00
OHIO, \$765.00.	
Cleveland Auxiliary . . . . .	\$185 00
* " —Mrs. J. L. O. & . . . . .	55 00
Dayton Auxiliary . . . . .	340 00
Springfield " . . . . .	185 00
KENTUCKY, \$129.15.	
Louisville Auxiliary . . . . .	\$129 15
WISCONSIN, \$21.30.	
Milwaukee Auxiliary . . . . .	\$19 75
* " —Mrs. Rogers . . . . .	1 55
FLORIDA, \$10.00	
Florida Auxiliary . . . . .	\$10 00
* Omitted by mistake in February Record.	

FROM APRIL 1 TO SEPTEMBER 15, 1895.

MAINE, \$3 00	
Westbrook—S. Robitschek . . . . .	\$3 00
VERMONT, \$24.00.	
Burlington Auxiliary . . . . .	\$24.00
MASSACHUSETTS, \$536.34.	
Andover Auxiliary . . . . .	\$10 00
" —Abbot Academy . . . . .	9 00
Blackstone—Mrs. N. M. Guillon . . . . .	10 00
Boston Auxiliary . . . . .	157 00
Framingham—Plymouth Ch. & S. S. . . . .	12 00
Lowell—First Congl Ch. . . . .	8 11
Manchester—Ladies Miss'y S., Baptist Ch. . . . .	7 00
Northampton Auxiliary . . . . .	115 00
Pittsfield " . . . . .	75 00
" —Annual Mt'g . . . . .	32 13
Springfield Auxiliary . . . . .	20 00
Wellesley—Friends . . . . .	1 10
Worcester Auxiliary . . . . .	80 00
CONNECTICUT, \$374.09.	
Meriden Auxiliary . . . . .	\$100 00
Norfolk Cong'l Church . . . . .	15 87
Norwich " . . . . .	182 72
" —Mrs. E. B. Huntington . . . . .	50 50
Windsor Locks Cong'l S. S. . . . .	25 00
RHODE ISLAND, \$53.72.	
Peace Dale—Cong'l S. S. . . . .	\$5 00
Rhode Island Auxiliary . . . . .	53 72
NEW YORK, \$3,692.98.	
Brooklyn Auxiliary . . . . .	\$804 98
" —Hanson Place Bap. Ch. . . . .	7 80
Clifton Springs—W. B. Court . . . . .	5 00
New York Auxiliary . . . . .	2272 70
" —Friends . . . . .	25 00
" —Mrs G. Wood . . . . .	5 00
" —Mr. M. K. Jesup . . . . .	100 00
Troy Auxiliary . . . . .	472 50
NEW JERSEY, \$810.83.	
Belvidere Auxiliary . . . . .	\$110 00
" —Mr. D. C. Blair . . . . .	52 00
Elizabeth Auxiliary . . . . .	190 05
Morristown " . . . . .	183 75

NEW JERSEY—continued.	
Newark Auxiliary . . . . .	\$50 00
New Brunswick " . . . . .	2 00
Orange " . . . . .	104 00
Plainfield " . . . . .	100 00
Trenton " . . . . .	32 02
Westfield—Friends . . . . .	14 01
PENNSYLVANIA, \$1,990.00.	
Chester and Vicinity Auxiliary . . . . .	\$84 00
Easton " . . . . .	74 00
Harrisburg " . . . . .	80 00
" —Miss M. H. Pearson . . . . .	25 00
Overbrook—Mrs. Wistar Morris . . . . .	25 00
Philadelphia Auxiliary . . . . .	351 60
" —A Friend . . . . .	10 00
" —J. H. Converse . . . . .	100 00
" —J. B. Stetson . . . . .	25 00
" —Mrs. C. H. Bowie . . . . .	25 00
" —Y. P. S. C. E. of Temple Presby. Ch. . . . .	20 00
Pittsburgh and Allegheny Auxiliary . . . . .	1171 00
MARYLAND, \$267.75.	
Baltimore Auxiliary . . . . .	\$267 75
DISTRICT OF COLUMBIA, \$331.05.	
Washington Auxiliary . . . . .	\$331 05
OHIO, \$626.84.	
Cincinnati Auxiliary . . . . .	\$525 00
Cleveland " . . . . .	90 00
Springfield " . . . . .	11 84
INDIANA, \$5.00.	
La Porte—Mrs. N. H. Merrill . . . . .	\$5 00
ILLINOIS, \$219.17.	
Chicago Auxiliary . . . . .	\$189 17
" —Mrs. J. V. Farwell . . . . .	30 00
KENTUCKY, \$100.00.	
Louisville Auxiliary . . . . .	\$100 00
MISSOURI, \$224.45.	
St. Louis Auxiliary . . . . .	\$224 45
KANSAS, \$16.00.	
Wichita Auxiliary . . . . .	\$16 00

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#### *Term Expires 1897.*

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#### *Term Expires 1898.*

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